5: Kemp E-4, 5 (1926-1933)1935
EF6 Serbs EF6
Bulgaria EE1
Historical Bulgaria EE2
Historical Yugoslavia EF2

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are sometimes most scrupulously observed. In its older type of environment the sexual life is regulated by seasonal activities, partly for economic considerations, while although the very reverse is also known in practice, it is still said in the ranks of the army that coition increases the dangers of active service.

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HB
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Whatever more elevated or mystical teaching and super-material aspirations were contained in Bogomil and kindred teaching have long been lost. Folk-religion is neither gnostic nor dualist, nor its practice ascetic, nor its demonism generally satanistic. The foregoing notes have emphasised the close identity between recent beliefs and the records of them that remain from earlier times, in order to hint that there has been a single fundamental attitude in the mass of the people which accounted equally for the record of Procopius and the formation of the South Slav heretical sects. The material of legend and literature, again, directs us now to seek an origin in the gnostic cults of the Near East, in Armenia and ultimately Iranian sources, now in a possible affinity to the traditions of Central Asia. But the general conclusion must be that Bogomilism, like the whole of folk-christianity, owes a much to the local character of the society into which it first came as an exotic influence, as popular tradition in the Balkans owes to essential Bogomilism. At no stage of cultural development are 'influences' allowed to go uninfluenced. Curious parallels are to be found among the recently converted primitives such as in the Hauhau religion of the Maoris or the Tuka of Fiji—both doctrines founded on a medley of Christian missionary legend, pagan cults and new interpretations of both religions. These two later heresies, if we may so call them, are also dualistic in tendency. It would be interesting to know how far this is the rule when Christian teaching undergoes this modification on the part of converts.[1]

[1] For instance in the *Hibbert Journal* for 1913 Mr Hocart gives the original speculations of a Fijian nationalist-revivalist, which show remarkable parallelism, not only in the theme of dual creation, etc., but in details such as the cause of the Fall, the relations between Eve and Satan, etc. For an account of the political and social background of Bulgarian heresy *v.* V. N. Zlatarski, *Istorija na bulgarskata Dŭržava*, Tom. 1, pt. 2, pp. 551, etc.